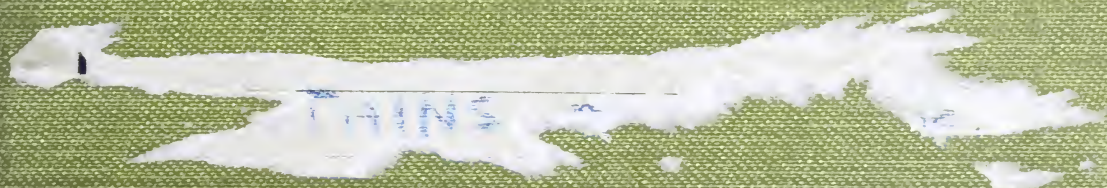
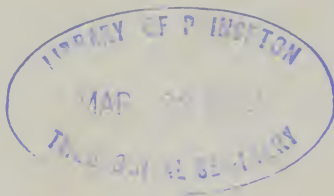


The
CHRONICLE
of the

LONDON MISSIONARY SOCIETY

1926



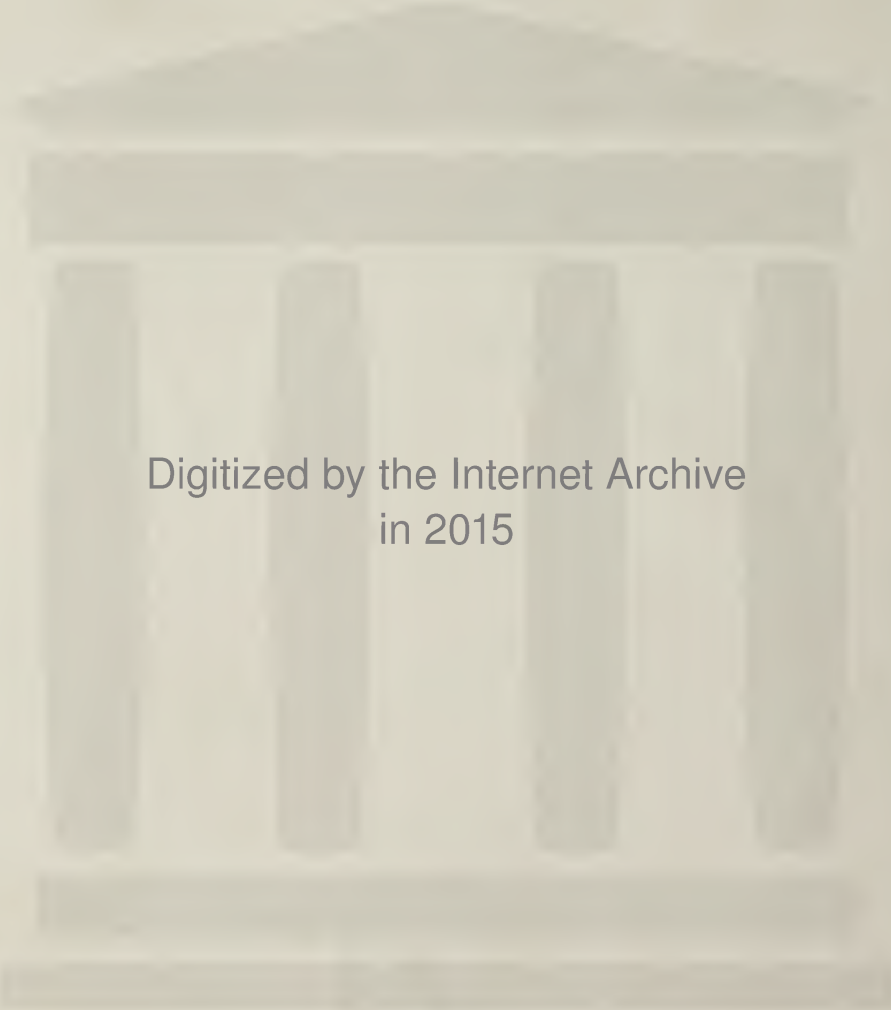


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Editorial Department,
London Missionary
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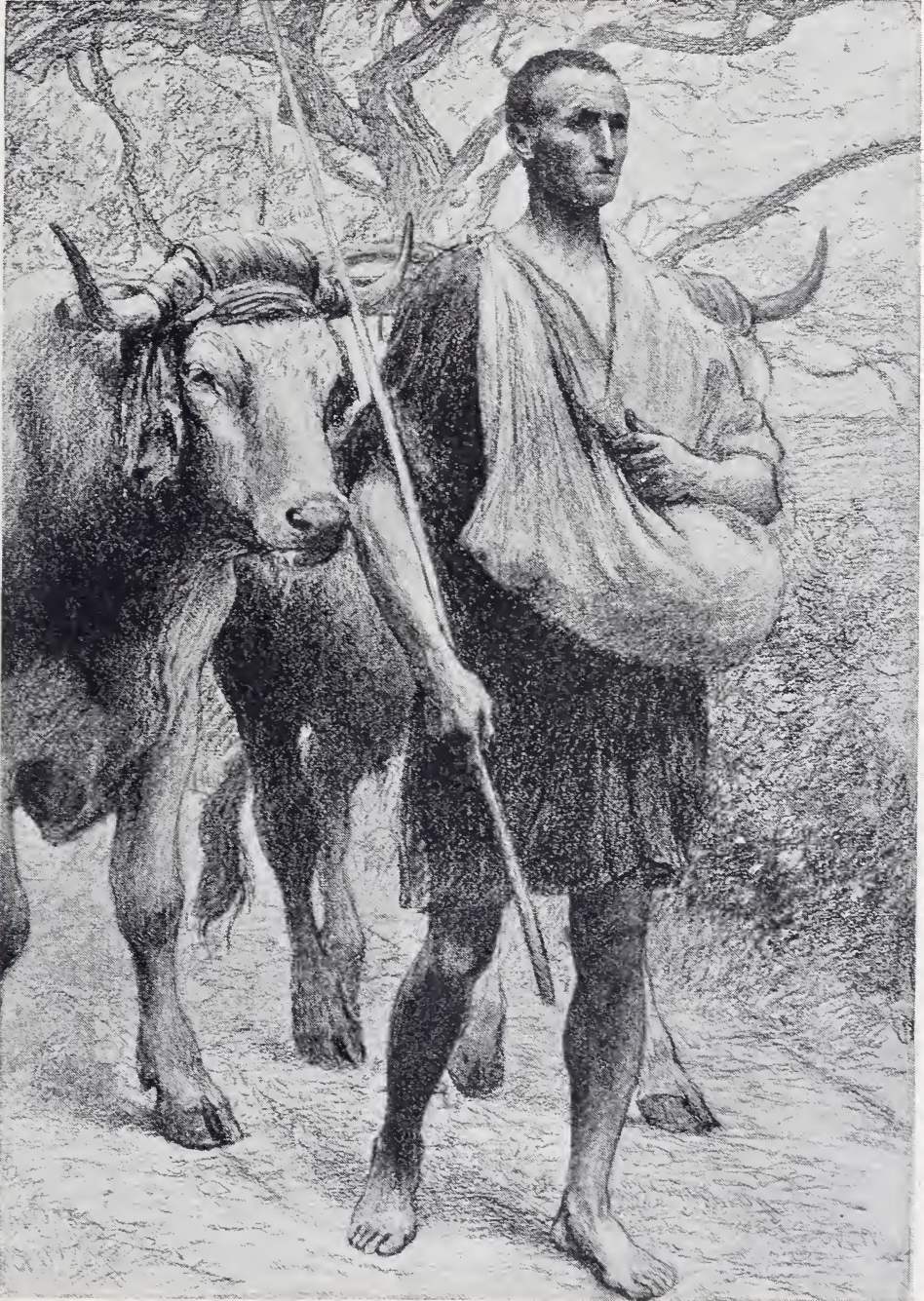
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The CHRONICLE

of the
London Missionary Society



The Sower. by Geo. Burnand.

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CHRISTIAN ENDEAVOUR IN THE FOREIGN FIELD—"THE SONS OF ZEBEDEE," BY EDWARD SHILLITO—"WHOM THE L.M.S. DELIGHTS TO HONOUR," BY GODFREY PHILLIPS.

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:: ANNOUNCEMENTS ::

THE REGISTER

Arrivals

REV. and MRS. J. A. ROSS and child, from Kambole, May 15th.

REV. E. R. HUGHES, MRS. HUGHES, and two children, May 20th.

REV. R. SINCLAIR and MRS. SINCLAIR, from Martandam, May 23rd.

Rev. T. W. PEARCE, O.B.E., LL.D., from Hong Kong, May 12th.

REV. and MRS. GORDON MATTHEWS, and two children, May 12th.

Departures

REV. T. C. BROWN, returning to Fukien, China, via South Africa and New Zealand; and MRS. JOHN BROWN, senior, and Miss BROWN, returning to South Africa, per s.s. *Kenilworth Castle*, May 21st.

Miss E. E. SHARP, returning to Serowe, South Africa, and Miss M. A. V. TAYLOR, appointed to Molepolole, per s.s. *Windsor Castle*, May 28th.

MR. and MRS. J. CAMERON, returning to Peking, North China, per s.s. *Empress of France*, for Quebec, May 29th.

Miss H. L. HAWKRIDGE, B.Sc., returning to Madras per s.s. *Narkunda*, June 4th.

Marriage

WILLS—JOLLIFFE.—On June 2nd, at Trinity Congregational Chapel, Brixton, by Revs. J. F. B. Tinling, M.A., and A. Graham Bell, Harold Temple Wills, M.A., B.Sc., late of Travancore, S. India, to Sarah Elizabeth Jolliffe, late of Samoa and the Ellice Islands.

Death

MAVIS.—In the Mafeking Hospital, after an operation for acute appendicitis, aged 10 years and 7 months, the beloved daughter of the Rev. and Mrs. E. Dugmore, of Kanye, B.P., South Africa.

Watchers' Prayer Union

NEW BRANCHES.

AUXILIARY.	CHURCH.	SECRETARY.
Wolverhampton.	Blakenhall, Park Street.	Mr. J. H. Lees.
Wolverhampton.	Wall Heath.	Mr. Hubert Dando.
Preston.	Longridge.	Miss J. Keighley.
S.E. London.	Bellingham.	Miss D. E. Mobbs.
East London.	Bow, Roman Road.	Miss A. Willmore.
Accrington.	Park.	Mrs. W. Slater.

Contributions

The Directors gratefully acknowledge an anonymous donation of 10s. from "Secretary, Brondesbury."

Monthly Prayer Meeting

The M.A.C. Prayer Meeting will be held in the Committee Room (top floor) at 48, Broadway, on Friday, July 16th, at 5.30 p.m. Mr. G. Jenkins, Chairman of the Blackheath Group, will preside.

Our Stamp Bureau

Foreign and Colonial stamps may be had on approval from Mr. T. H. Earl, 4, Westcliffe, Kendal.

Gifts of good stamps for sale are always welcome. All proceeds go to the funds of the L.M.S.

Wants Department

The Rev. W. G. Brown, Inyati, Rhodesia, would greatly appreciate some gramophone records for use in the schools.

Miss Lomas, of the Girls' Central High School, Tananarive, has the promise of a set of valuable records for teaching French, and would be glad of the gift of a gramophone.

Rev. T. E. Buck, Ambalavao, Betsileo, Madagascar, would be grateful to friends who will send him tools, new or second-hand, for his carpenter's workshop for boys.

Intending donors are asked to write to the Secretary, Wants Department, L.M.S., 48, Broadway, Westminster, S.W.1., before sending gifts.

M.W.H.S.

A Prize for Authors

A prize of £2 2s. is offered to the writer of the best short story-book for readers of Junior age (9-12). Stories should be about 4,000 words long. Subject, either Captain James Wilson of the ship *Duff* or Khama, the African Chief. Typescript to reach the Literary Superintendent, L.M.S., 48, Broadway, Westminster, S.W., before September 1st. Author's name and address to be enclosed in a sealed envelope, attached to the first page of the story.

Schools for Missionaries' Children

The Joint Committee for the Schools for Missionaries' Children (Eltham College and Walthamstow Hall) ask if all friends would note that for the next eighteen months Miss Hawkridge will be back in India. Dr. F. Vincent Thomas, B.A., M.B., C.M., formerly B.M.S. Missionary in India, will kindly act as Secretary for the Schools for that period. All communications should be addressed to Dr. Thomas at 22, Furnival Street, London, E.C.4.

Africa by Wireless

Rev. J. A. Ross, of the L.M.S., Kambole, Central Africa, will speak from the London Studio of the British Broadcasting Co., on Saturday, July 31st, at 7.10 p.m.

Swanwick This Year

SWANWICK, 14TH-20TH AUGUST, 1926.—"The Church and the Kingdom." Chairmen, Stanley Toms, Esq., and Miss Muriel Wills.

Conference fee £2 12s. 6d., plus registration fee of 7s. 6d.

Vouchers for reduced railway fares will be issued to members.

CAMPAIGN OFFICERS' CONFERENCE, SEPT. 10-14. —Reduced Fee £1 17s. 6d., including 7s. 6d. registration

ABOUT REMITTANCES TO THE L.M.S.

HOW TO REMIT.—It is requested that all Remittances be made to the Rev. W. Nelson Bitton, Home Secretary, at 48, Broadway, Westminster, S.W.1; and that if any gifts are designed for a special object, full particulars of the place and purpose may be stated. Cheques should be crossed Bank of England, and Post-office Orders (which should be crossed) made payable at the General Post Office.

TO LOCAL TREASURERS.—It is PARTICULARLY REQUESTED that money for the Society's use may be forwarded in instalments as received, and not retained until the completion of the year's accounts. This would reduce the Bank loans upon which interest has to be paid. The Society's financial year ends March 31st.

LOANS TO THE SOCIETY.

With the view of reducing the large amount which is paid in interest on Bank Loans, the Directors wish to state that it would be a great financial help if friends of the Society were prepared to advance sums of £100 and upwards free of interest for periods of not less than three months. In the case of advances for unfixed periods repayments could be made at ten days' notice.

THE CHRONICLE

Of the London Missionary Society

JULY, 1926

Island History

RAROTONGA was discovered by John Williams in 1823. The Islanders were living under the heavy oppression of superstitious fears; all the men were warriors, and a system of revengeful retaliation carried on from father to son, helped to fasten a ferocious character upon them.

A succession of able and devoted men went to Rarotonga and spent themselves in the task of translating, printing, teaching and preaching the message of Peace.

In the year 1880, H.M.S. *Turquoise* visited Rarotonga, and the Captain inquired of Queen Makea whether there had been any fighting in recent years between the three different tribes in the island. The Queen looked surprised, and asked for an explana-

tion. The inquiry was repeated, "Have you had any fighting, say within the last ten years?" The interpreter then received the following request, "Tell the Captain that when our fathers embraced Christianity fifty-seven years ago, we gave up fighting altogether."

Readers of Captain Cook's Journals will remember that, writing of the fierce conflicts between the Islanders, he describes them with restraint as "public contentions." The kind of public contention now to be found in Rarotonga takes the friendly and wholesome form of football.

In the Cook Islands, to which Rarotonga belongs, there are 2,800 Church members and 23 ordained native Pastors connected with the L.M.S.

A Rarotongan Picture



Rarotongans playing football in front of the mission premises.

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Christian Endeavour and Missions

By M. Jennie Street



CHRISTIAN Endeavour and Missions! They belong together. The names are practically synonymous for most Endeavourers. Dr. John Smith, an honoured Scottish minister, has publicly

stated that he was drawn to the C.E. movement by seeing its services for and its loyalty to the great missionary enterprise of the Church. C.E. gives missionary effort its rightful place and trains up young Christians in the knowledge that whether they stay at home or go abroad they must be helpers together with the workers on the field.

Big Topics

Each year the Prayer Meeting Topics issued by the C.E. Union of Great Britain and Ireland include a missionary series, often taken on study-circle lines. Last year Mr. Basil Mathews's "Clash of Colour" was the textbook, and proved widely popular; this year it is "Village Folk in India," the more interesting because part of the annual sum raised by the "Endeavour Penny" goes to help C.E. in India; next year "Black Treasure" will be the handbook. There is never a national C.E. Convention which does not give a front place to missions: it is safe to say that there has never been a great C.E. Convention at which, in response to such an appeal as the Rev. Edward Shillito made at Oldham Convention, young lives have not been offered for missionary service. Even in federation and union conventions, which are often small and seldom last more than a day, a missionary address, a conference on missionary committee methods, or a missionary exhibition will indicate the heart of Endeavour.

The Missionary Committee is one of the essential and indispensable committees of every genuine C.E. Society. Its work is continuous, practical, educational—most of all for its young members. These do not only arrange a monthly missionary meeting and an occasional missionary social, and discover how to make them attractive with costumes and curios, photographs and strange eatables: they must also plan, week by week, to arouse and maintain interest in missions, and to secure increasing support for their own denominational missionary

society. They become skilful in extracting missionary messages and reminders from every topic; they keep the society informed of the latest missionary news; it is rare to find a C.E. meeting in which there is not loving and intelligent intercession for "Our missionaries," for the work in other lands, for special needs and difficulties that are known. Often this is done in the Prayer-Chain—a series of sentence-prayers contributed by members, one after another, which is often wonderfully revealing and inspiring.

The Juniors take part

In many Junior C.E. Societies the "Missionary Minute" is an institution. Each week the Juniors take it in turn to tell something about missions. Occasionally the contributions are rather unexpected. A boy solemnly unfolded and exhibited about half a teaspoonful of tea-leaves. "I brought this to remind you that we get things from China, and every time we see a teapot we ought to think of the Christians there, and especially the missionaries." Another little lad reeled off facts and statistics about India—its size, its languages, its population. His fellow-members listened more intently than they would have listened to any adult speaker giving the same information.

These Missionary Committees have their working parties, dress dolls, paint texts, make scrap-books, send off parcels, correspond with missionaries and with Endeavourers in other lands; they sell missionary magazines, organise missionary libraries, make and dispose of jam, toffee, chocolates—anything that can be turned into missionary money. One society prepared 2,000 band-aids for a mission hospital in India. Some raise a surprising amount of money; an Intermediate Society of sixteen members raised £67 in one year. But the best results are in the training of young disciples to be givers and helpers, and the calling out of those who are to be missionaries.

Committee Work bears fruit

A young woman who had, according to the wholesome C.E. rule, served on each of the seven or eight committees in her society, asked if she might remain on the Missionary Committee, "because," she said, "it has shown me my life-work. I enjoyed all the other committees, but during these months on the Missionary Committee I've come to

feel that I must go myself." At Easter, in the Scottish C.E. Holiday Home at Ardeneden, one of the guests was the Rev. Fred Symon, B.Sc., shortly going to Madras College to take the Chair of Physics. He testified that "Christian Endeavour and Ardeneden" had been the means of leading him to dedicate his life to the work overseas. "And Ardeneden"—for C.E. Holiday Homes have their Summer Schools, their Mission Study Circles, and other reminders that C.E. must express loyalty to Christ in terms of service: "I promise Him that I will strive to do whatever He would have me do."

A business man in his thirties went back to see his old C.E. Society. "You made me a missionary enthusiast," he said, "when I was an Intermediate: and now the circuit has made me missionary secretary, and my time is fully occupied." Another member of the same society is now a missionary in Manchuria. She offered for the work at sixteen, in her Intermediate meeting.

Where the Missionaries come from

Rev. R. J. Cooke, minister of Wood Street Congregational Church, Cardiff, was asked what he could say for Christian Endeavour. "Well," he said, "one of the best things I know about it is its relation to missions. In my own C.E. Society nine members have gone out as missionaries or are in training, and two more have recently offered. I don't know any other organisation for young people that gets such results." The senior officer of another important Congregational Church told me how sorry he was that it had now no C.E. Society. "We never had a missionary go from this church," he said, "until we had a C.E. Society. Then ten young people offered, one after another. They are doing good work in the field to-day. But since we closed down our Endeavour Society at the wish of a new minister we have never sent out another missionary. It seems as if there is a close connection between Christian Endeavour and Missions."

A Teacher of Health

SIR JAMES CANTLIE, K.C.B., LL.D., M.A., M.B., F.R.S.C. (Ed.), who died May 28th, 1926, at the age of seventy-five, has had a long association with the Society's work in China, and since his return to England in 1897 he showed his continued interest by being its Honorary Consulting Surgeon.

Sir James was born in Banffshire and took his professional education at Edinburgh and London. When at Charing Cross Hospital he was appointed, in 1872, as Demonstrator in Anatomy, and later, in 1877, as assistant surgeon, a post he held for ten years.

A visit to Egypt in 1883, on a cholera-prevention expedition, awakened his interest and enthusiasm for the study of tropical disease, and in 1887, on an invitation from the late Sir Patrick Manson, he went to China and settled at Hong-Kong. Here he became Dean of the College of Medicine for Chinese, and was visiting surgeon to the L.M.S. hospitals.

During this period Sun Yat Sen (first president of the Chinese Republic), who was the son of an L.M.S. pastor in Canton, became a student at an L.M.S. hospital in Hong-Kong and studied under Cantlie. The friendship then formed stood Sen in good stead when later, in 1897, he was kept under

duress at the Chinese Legation, London. A scrap of paper, smuggled out and sent to Dr. Cantlie, who had returned to England, secured the latter's intervention through the authorities and Sen's release.

He strongly believed in educating men and women missionaries in the principles of tropical hygiene and medicine, believing that all who go abroad should know how to preserve their health and render simple service in emergency medical work.

He therefore was a frequent lecturer at Livingstone College, where his powers as a lecturer and teacher were greatly appreciated.

He was knighted in 1918 and received the LL.D. degree, Aberdeen, in 1919.

His breezy individuality, optimistic temperament and Scottish humour endeared him to a wide circle of friends, professional and lay.

His generous sympathetic attitude to all who sought his help and advice was proverbial, while his broad views on life and his distinguished professional abilities and widespread experience made him an authority of international repute. He was married in 1884, but Lady Cantlie's death in 1921 was a great shock to him, and his health necessitated his retirement from work in 1925. He leaves four sons.

G. BASIL PRICE.

Young People's Societies

Where the Church Members come from

By Elsie Sibree, Madagascar

DURING the last ten years the Christian Endeavour Societies have been increased in numbers in all the Imerina districts, and practically every church has its society. The weekly meetings are attended by the scholars not only of our mission schools, but those attending Government schools as well. The young people thus have an opportunity of speaking, and it must be admitted that the confident way in which mere boys and girls can "preach" to an audience composed mostly of their companions, often astonishes us Europeans. More systematic Bible teaching is required in these meetings, but unless the pastor of the church or the missionary is able to undertake this, real instruction in Bible truths is not given, the speaker for the afternoon usually taking a text and giving a kind of sermon or exhortation.

Each Christian Endeavour elects its own committee; collections, weekly or monthly, are made, and from the funds donations are

given to various good works, such as the Isan-kerin-taona, or Union of the L.M.S. churches, and to the Isan-enim-bolana, or native missionary society. In many districts united meetings of Christian Endeavourers are held quarterly, at different centres. These help to unite the societies and make them more useful to one another, and to the great cause of the advancement of God's Kingdom in this generation.

Three or four years ago Mrs. H. A. Ridgwell, of Ambohidratrimo, drew up a little book of Christian Endeavour topics for the year, with outlines and hints, but, as far as the writer knows, few societies used the book, and even where this was followed many young people preferred to "preach," taking just the topic as the text.

In 1911 it was decided to form a Union of all the Christian Endeavour Societies in Imerina, connected with the L.M.S., the Friends' and Paris Societies. Unfortunately at that time there was some trouble



The girls of Sunshine Corner, Ambalavao, Tsienimparihy, Madagascar.

This is the way they cook their food. The big iron pot is for meat and vegetables. The smallest earthenware ones are for rice. In the picture a pumpkin from the Harvest Festival is ready to be cooked for dinner. The two little people on the left are the babies of Sunshine Corner.

with the Government, who looked with disfavour on any movement tending to bring young Malagasy into a union. It was felt necessary to lay before the Governor-General the rules of the Christian Endeavour Society so that it might be legally authorised. Permission was granted at length, and since then the General Committee of Christian Endeavour Societies of Tananarive and Imerina, composed of missionaries and native pastors, has been formed. At the half-yearly missionary meetings this Committee arranges for the Young People's gathering and selects speakers.

During the last two or three years it has been felt by the leaders that it would be well for the young people to have some definite work and aim. It has been suggested that the Christian Endeavour should be responsible for the support of an evangelist under the auspices of the Isan-enim-bolana. It is to be hoped that the plan will be carried out, though there may be difficulties in the way. The Christian Endeavour contributed

quite a large sum towards the erection of a church at Mantsoa two years ago, where the Government have a resident industrial school attended by many of our Protestant lads.

During the recent centenary meetings, and as a result of personal appeals, a large number of young people came forward for Church membership. In one district alone, the greater number were young people from the Christian Endeavour Societies. The following figures show this fact significantly in these six churches :

18 members received, 15 were Christian Endeavour members.

69 members received, 40 were Christian Endeavour members.

28 members received, 28 were Christian Endeavour members.

32 members received, 29 were Christian Endeavour members.

26 members received, 26 were Christian Endeavour members.

24 members received, 15 were Christian Endeavour members.

African Affairs

Notes from the July issue of "International Review of Missions" (an African Number, 300 pages, 5/- post free)

"Are You a Reader?"

"IN some parts of Africa, to discover if a man is Christian the appropriate question is 'Are you a reader?' for the Christians of Africa are the people of the book. But the African boys in most of the tribes, even when they can read, have not many books to read. In only 17 African languages are there as many as twenty-five books. But of all the readers in that part of the world the Malagasy are the most fortunate, for they have in their list of books 345 entries."—*C. E. Wilson.*

The Love of Fame

"To be called Archbishop, Bishop, Right Reverend, Moderator, to have one's photograph printed on church membership cards and to style oneself a Doctor of Divinity or a Bachelor of Sacred Theology has the same fascination for natives as for Europeans of a certain class.' There is a native Archbishop whose highest educational qualification was a pass in Standard II."

C. T. Lôrâm.

The Native Question?

The Bantu have begun to be bored by being called a question, for why should they be a Native Question to the white man any more than they regard him as a White

Question. Which of the two is really the problem?—*D. D. T. Jabavu.*

Both in the Gutter

Booker Washington was correct in saying that you cannot keep the black man down in the gutter without keeping yourself there too. The one process inevitably involves the other.—*D. D. T. Jabavu.*

Sleeping Sickness in Uganda

What has been done in Uganda may be done in other parts of Africa. The number of deaths in this part of Africa from this disease were in 1905, 8,003; in 1910, 527; in 1915, 3; in 1919, and subsequently, nil.

P. H. J. Lerrigo.

The Negro of the Future

"We all know that the next few years will decide the future of the black race, and that that future, and ours to some degree, depends upon the relations which are being established between white and black. Neither decrees, nor laws, nor the most humanitarian legislation can produce men, nor make those men brothers. Only the Gospel can do that, because it contains the vital principle of all deep personal life, and by leading a man to his Father, reveals to him his brothers."—*E. Allegret.*

Christian Endeavour Still Vital

By Ralph Robertson

(L.M.S., Coimbatore),

Hon. Sec. S. India C.E. Union



HERE are not a few who think that "Christian Endeavour" comes under the category of those "little systems that have their day and cease to be," and that its organisation has served its purpose, and now must give place to something newer, lest the old stultify the growth of work among the young.

That this is an error in judgment is suggested by the fact that while many new organisations have sprung up within the last twenty years with the avowed intention of either supplanting, or at least of providing an improvement upon Christian Endeavour, many have died down, and nothing has really taken its place in the Church, or accomplished better what C.E. set out to perform.

I.

FIRST THINGS FIRST

Let it be recognised that Christian Endeavour must not be expected to yield results in spheres which it has never undertaken to enter.

But it must be granted that in its own sphere it has produced a dynamic effect far beyond the dreams of its founder, when he started it forty years ago; and under sympathetic guidance it still can form the hope of the Church of to-day and of to-morrow.

The fact that there are hundreds of missionaries, both men and women, in the Foreign Field, who never would have ventured forth apart from the driving power of its inspiration, and that there are thousands in the Home Churches taking their full share in responsible initiative through the training they received in this Society, is sufficient justification for a fresh exploration of the

further possibilities of C.E. in Church life and work to-day.

It may well be that the present dearth of candidates for the Home Ministry, as well as for the Foreign Field, is due in large part to the slackening in interest and support to this form of Church life that has proved so fruitful in the past. Many Church leaders, and even pastors, have denied to the movement the very encouragement it requires for fuller development, and through fear that the young people might get out of hand have not given that leadership that would keep the organisation on right and useful lines.

This is true of many Indian pastors, as well as of younger missionaries, and pastors in the home Churches.

In its concentration on spiritual training C.E. may not be able to enter far into the field of literary culture, but it would be the last to deny the usefulness of such. Yet in the event of having to make a choice, it is a pertinent question to ask how many workers for the Church, at home and abroad, have been provided by a society that is mainly intellectual or social in its interests?

Again, it is a matter for rejoicing to every lover of young people to see the intelligent interest in things around that has been awakened, the love of the clean and open-air life that has been quickened, the self-reliance and desire for service that have been fostered by the Boy Scouts, the Girl Guides, and similar modern movements; but these may be more marginal than central in their ultimate effect on young life. Christian Endeavour presses further in still, beyond the ethical to the spiritual capitulation and consecration to Jesus Christ Himself, as the spring of Christian life and the source of Christian service.

II.

ACTIONS SPEAK LOUDER THAN WORDS

The writer is out in the Mission Field through the inspiration and help of Christian Endeavour, and remembers still the real joy of co-service in work for the Church, for those outside, for the sick and the poor; and the same conditions and results may be seen in India in principle to-day.

Where C.E. activities have been allowed to dwindle down to only a weekly meeting,

Christian Endeavour Still Vital

and nothing more, the organisation is on the decline, if not already dead. Where the weekly meeting has been looked upon and used as the inspiration and first step to wider service the work has gone on from more to more. C.E. is essentially *action*, it is *service* through personal and corporate thinking and prayer, it is the *expressional side* of the intake at the meetings.

Thus we have in Coimbatore young people of the C.E. Society, both young men and women, after a heavy week in school or office, conducting six Sunday schools for non-Christian children in addition to those of the Church for Christian children. Thus they serve on behalf of over 500 children.

They are young men of the C.E. who conduct a weekly service for the few Chris-

orphan boy is maintained in the boarding home.

It is not different in other stations also. The ministry has been recruited and village workers given their early training, and even the children in our boarding homes through the Junior C.E. take back no small benefit to their villages on their return.

One of our hardest working Indian leaders in another station writes: "The C.E. Movement has a grip on our young people of even the village congregations. Their weekly prayer meetings are a means of inspiration to the Christian community. The C.E. Rallies are of far more educative value to the illiterate adults of our district than the sermons and addresses of our pastors and catechists. Their action songs, story acting,



[Photo]

[R. Robertson.]

Indian Christian Endeavourers helping in a Christmas Celebration

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tians in the jail, whom they are allowed on Sunday afternoons to visit, and write letters for the illiterate whom they find in bed in the hospital.

If I am free on a Sunday evening, or on Hindu festival days, it is the young men of the C.E. who respond to the call: "Let us go out on our bicycles and preach to the people." Some will help with their Indian band, and some of the more experienced will speak to the crowd that soon gathers round.

At Christmas and Harvest Festivals, and on other great days of the church, it is the members of the C.E. who supply the enthusiasm and the service required. And it is out of their slender resources that an

and Christian dramas have always been found to be most attractive and helpful to the villagers.

For the lonely Christian catechists and teachers working in the district, Christian Endeavourers are the Lord's Band of Soldiers, helping forward the cause of the Church, leading in the singing of the services, and taking an active part in the Sunday school and evangelistic campaign work.

Many of our women of the village congregations, who are the most backward of all, are growing in Christian knowledge, and in the spirit of prayer, because they are members of C.E. societies.

Two women C.E. members in the villages went one day to see their Superintending

Catechist, and found him very ill, and thought him dying. "Look here," said one of the women to the other, "what do you think of the Efficacy of Prayer? It would be a pity if our catechist were to be removed from our midst so soon. He is a man of God. If God is One who listens to prayer, this is a most suitable time to test Him." So they knelt down in prayer for two hours with tears and supplications, and then went on their way home. When they saw the catechist again it was with tears, but of joy, praising God for His goodness and tender mercies.

If the C.E. Movement can thus help even simple women of the villages, it has accomplished a great work in a land where it is no mean victory for our Christians to have led a clean and trustful life; for none can know the chill and deadly downward pull of heathenism as those who live in the midst of it, and in full sight of it day by day.

There comes the information concerning the work of the C.E. in another mission area in South India, that of the Madura mission. The C.E. has helped in providing medicine for the sick. One society of young people were seen begging from house to house for food for a blind stranger who had come into their midst. Another society used to take food to an invalid.

Three societies have contributed money for the support of poor people, and especially helped in the education of poor students.

Two societies sent money to the flooded areas both in India and China, for the relief of the homeless. Bands of young people go out to villages for preaching. One society supports a Biblewoman fully. Some societies go on preaching tours in the vacation time. The C.E. members not only help in the church services, they also help in the cleaning of the building. Many also help the catechist in the rice collection from door to door. The present-day pastors are all trained C.E. leaders. The practice they had in conducting

the meetings has enabled them to carry on the business of the Church also.

III

MARTYN TAYLOR REPRESENTS INDIA

In connection with the World Convention of Christian Endeavour to be held in London, the Executive Committee of the India C.E. Union of India, Burma, and Ceylon unanimously selected the Rev. Martyn Taylor, an Indian, to be the one who should represent India in the roll call of the nations.

Mr. Taylor is a tutor in the Theological Seminary of the American Congregationalists' missionary organisation working in Madura, South India, and the secretary of the South India United church for the next two years—an honorary office.

Born in a Christian family, he early joined a children's society, known as the Morning Star Society. It was the rule that the contribution to the society had to be *earned*. This was done by helping his mother and by helping some weavers in the village.

When in 1892 his father was transferred to Madura city as a pastor he joined the C.E. there and was very active.

For about twenty years he has been the secretary of the Madura C.E. Union, visiting all the societies in the area and arranging the large Madura C.E. Convention in 1922.

He became a member of the C.E. Council for all India, then a member of the executive committee, then vice-president, and then also president.

For the last six years he has edited the Tamil C.E. *Year Book*, and also the Tamil edition of the South India United Church *Herald*.

It is strongly hoped that many C.E. societies and churches will take advantage of his short stay in England to invite him so as to learn more of India and its work, and to give him the benefit of seeing more of England before his return.

THE Rev. Ralph Robertson, B.D., our L.M.S. missionary in Coimbatore, South India, is Honorary General Secretary to the India Christian Endeavour Union and editor of its monthly magazine, *India Christian Endeavour*. Through these offices he is enabled to serve the aims of C.E. in a wide sphere of effort. Here is an extract from Mr. Robertson's January editorial notes:

There are those who start life with a handicap, whether of poverty or of deformity. There are those who have fallen out of the ranks through sickness or through sin. There are the little children waiting to be guided in the pathway of Life. There are those who are in danger through ignorance or through the schemes of evil men. Such as these we may be able to serve as the Master would have us do.

Madagascar's Greatest Need

The Sihanaka Jubilee

THIS year the annual representative gathering of all the Churches was the most successful yet held, and the large building at Ambatondrazaka, capable of seating twelve hundred people, was far too small for the people present. The jubilee of the Rev. Joseph Pearse synchronised with our annual gathering. Mr. Pearse has left behind him a very fragrant memory in the Antsihanaka, and especially in the locality where his influence had been most directly felt. He was a missionary for over forty years but he was only among this tribe from 1875 to 1881. In that time he succeeded in gaining to a remarkable degree the affections of the Sihanaka, and references made to him at our big gathering last November showed that he was still remembered as a veritable angel of benediction. A tablet to his memory was unveiled by my wife, and our Imerina District Committee, as well as the Native Missionary Society, had each a representative present.

A Minimum Wage for Pastors

One important resolution passed at our annual gathering this year was that a minimum salary must be guaranteed to the students taking up pastoral work in our province. The assembly pledged itself to come to the aid of a church in the event of it being too weak to provide its pastor's salary *in toto*. This resolution has made the settling of students as pastors in the district a much easier matter. It has encouraged the weak churches, and given directions to others on the question of a living wage for their pastors.

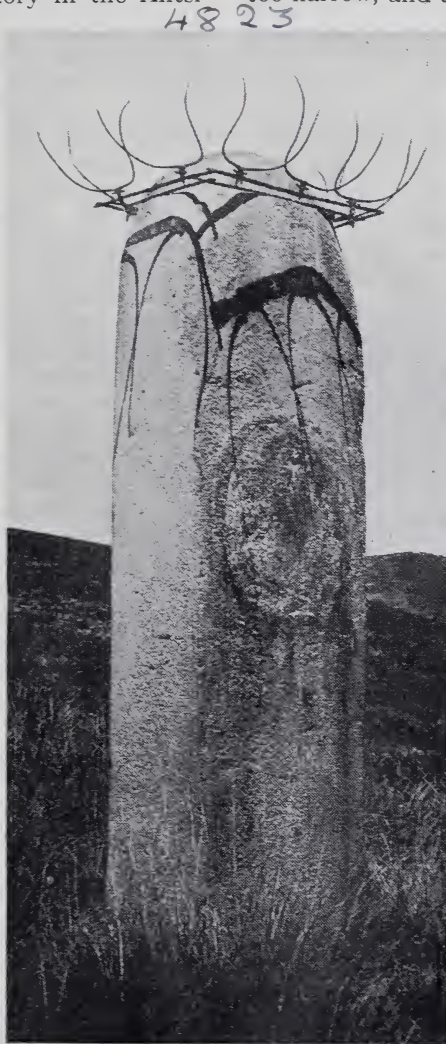
Bethels, not aggressive enough

The greatest need of all in Madagascar, here and in the more enlightened centre of the island, is for a more living and aggressive faith on the part of those who bear the name of Christ. The attachment of the Malagasy to their Bethels is all that can be desired, but, alas! they make their love too narrow, and they have too little concern for those in the regions beyond.

With the spread of civilisation, and the blind admiration of the Malagasy for things European, good or bad, it is but natural that he should lose faith in everything native—craft, custom and religion. Heathen surroundings, heathen influences, leave him predisposed to the bad which comes in his way. It is not difficult to surmise what the end of it will be without some higher influence to counteract that of a civilisation that is void of all religion. It is the privilege of the Church to exert such an influence, and the need as well as the opportunity was never greater than it is to-day. I understand the Church in Madagascar is better organised than it is in the other fields where the L.M.S. is at work, but what is the use of an altar, however well laid, if the fire of the Lord does not fall? The Church here has a glorious past. It can have, what is better still, a glorious present and future, if its mem-

bers can recapture the spirit of enthusiasm aroused during the centenary celebrations. Old obstacles have been removed, the way is clear before us to make the second century greater than the last.

D. OWEN JONES.



A Malagasy Memorial
Metal horns on a stone monument to show the number of oxen killed at a man's funeral.

*Come, nation, that hast known the spear,
The thorns that prick, the nails that
tear ;
Old worlds are dead, new worlds shall be.
Come, for the King is calling thee.*

*Leave with dead things thy shame and
pride,
Come where He waits, thy patient Guide,
Only a broken race He needs,
Only a contrite people leads.* E. S.

THE SONS OF ZEBEDEE

By Edward Shillito

"And they left their father Zebedee in the ship with the hired servants, and went after Him."—St. Mark i. 20.

I

A Youth Movement in Galilee

JOHN THE BAPTIST was in prison. It seemed to the faint-hearted that his work had ended in failure. Herod of Galilee had proved too strong for the prophet, and he and his hirelings would keep in check any associates of John who would take up his burden and dare, as he had done, to carry their moralities into kings' palaces. There was an air of suspense in Galilee. The earnest folk were downcast. Many were watching to see what would follow. It was in that hour that the standard was raised. *Now after that John was put in prison, Jesus came into Galilee, preaching the good news of God.* From the beginning the call to follow Christ was a call to adventure. It was not only when He went up to Jerusalem that He lived dangerously. From the moment when the call came only those who were prepared to run risks accepted it. In His words there came a challenge to all who could still run those risks. It was for this reason to the youth of Galilee that the summons came. One of their own number, still in His youth, bade them come into an inheritance of danger. The Divine Lord called to youth, and youth did not fail Him. Zebedee must needs remain behind ; but he surrendered his sons to Jesus. Zebedee had his part in the adventure ; but it was not the part that his boys had to play.

II

What Zebedee Can and What he Cannot Give

Zebedee, no less than his sons, can believe the good news of God and receive the Kingdom. But there are tasks which he can no longer undertake. He can give much to his Lord, and all that he has to give he will give. But there are gifts which he can no longer offer. It is not a question of greater or less.

"All service ranks the same with God." What Zebedee gives is as precious as all the heroic service of James and John, but it is different. The progress of the Kingdom depends upon the offer by every man of all his distinctive powers. Nothing is gained by any attempt to set one gift over against another ; to pit youth against age ; to say that service to the Kingdom can only be rendered either by age or by youth. It is better to leave out all discussion of merit, and to dwell upon the practical question—how can Zebedee fill his place, and how can James and John fill theirs ? Now in the service of the Kingdom of Christ overseas we may be too ready to limit the range of Zebedee's service. We cannot forget that Van der Kemp was fifty before he began his mission in Africa. More than one tireless servant of Christ has done much for our missions by visiting them long after youth was past. We wish that more of the business folk in our Churches would use their leisure to see the mission stations for themselves. Their word counts for much when they return. Zebedee need not always stay in the boat in home waters. The call to missionary service may come to those who are no longer young. But if we think of the demands made upon the missionary for a life service, then we must depend in the main upon youth. If a Chalmers, or Griffith John, or Moffat, is to be claimed for this service, he must be claimed as a rule in youth. He must be free to rise up and leave the nets and follow Christ.

III

Why the Mission Field appeals to James and John

Jesus called His disciples to danger. He made great demands upon them. He took no pains to reduce the claims. The man who followed Him must go with a noose round his neck. "Dare you follow a homeless exile ?" He asked. The disciple must make the surrender of all things, die to self, and then, on these conditions, enter into a

The Sons of Zebedee

life of radiant joy. Our Lord, Who knows what is in man, knows what is in man while yet he is young. He knows that youth does not wish for a safe thing. It is the adventure of faith that appeals to him. Still for James and John in these days there is an attraction in the very call to leave all things and to follow Jesus. No one who faces facts will be so foolish as to say that youth is ready everywhere to respond to the call. There were some in Galilee who said *No*, and there are some still who say *No* to the call. The call to a life of self-denial and risk will certainly not win all who hear it. But *no other call* will appeal to youth so strongly as this. To invite James and John to a temporary, non-committal, easy service is to meet with their contempt. It is the big thing or nothing which appeals to all that is best in youth. That is why, even in days in which there is much hesitation to undertake tasks of Christian service, it is the missionary enterprise which makes the strongest appeal; and this appeal never loses anything if it is linked to hardship and danger. When service in the Congo meant a very few years of life there was no lack of volunteers. The L.M.S. lost life after life in the early years of its Central Africa mission; but there were not wanting others to take the empty places. If, in this hour, there came news that there were needed servants of Christ to go to some perilous scene, if suddenly a mission field which had been quiet for years became a place of terror and death, does anyone suppose that there would be a lack of recruits?

IV

The Christian Endeavour Society and Missions

We make no apology for devoting much of our space this month to the C.E. Societies of all the world which are to assemble this July in conference at the Crystal Palace. The C.E. has never faltered in the honour which it has given to service overseas. Its founder and his associates saw with clear vision that here was a call which would make its way into the heart of youth. They were wiser than many of their critics in the trust which they put in the idealism of youth. They knew that no half measures would win the praise of those who are conscious, even when they speak little of such things, that life was meant to be lived dangerously. There are to-day upon the staff of the L.M.S. many who first saw the vision of a life of Christian service in the C.E.

They are to be found in every part of the world; and because of their own experience in this land they have been eager to establish the C.E. in other lands. This number will show how valuable an agency this Society has proved to be in many lands. There is much in this to make those who wish to win the ear of youth think seriously. They may not agree with everything in the C.E. tradition, but they will do well to weigh this fact, that its attraction for youth has not come through any attempt to soften the demands of the Christian service. It has not gilded the pill simply because its wisest leaders understood that it is not a pill at all. It is a cardinal error in dealing with youth to *camouflage* the claims of Christ. James and John are not greatly attracted to religion if it is presented as a picnic. They are more likely to respond if they are told to take up their cross and follow Christ.



Dedication—"I have a life to give"

Whom the L.M.S. delights to honour By Godfrey Phillips



WE take off our hats to the people who have not merely talked about foreign missions, but given their lives, with the consecration of every gift and power, to carrying them on, and only come home when strength waned, and it became right and necessary to make room for more youthful successors. Few outside the Society's staff can realize what a rich offering in

personal service is being continually laid on the altar. We get a faint glimpse of it sometimes in the course of ordinary business, as when at the last Board meeting Miss Christlieb, Rev. and Mrs. Arthur Parker, and Rev. and Mrs. C. G. Marshall were present to take leave of the Board on retiring.

It is the glory of the L.M.S. that its missionaries do not get moulded into any one pattern, and there is no sameness about these friends whom the Directors were honouring.

MISS MARIE CHRISTLIEB bears a name known in German universities, but has lived more in England than in Germany. She sailed for India in 1892, and from that time until now has been seeking and finding ever closer contact with the spirits of Indian women, that through such contact those women might be brought to know Christ. How much of original thinking, of strong emotion, of shrewd common sense and of linguistic gift she has brought to bear upon her talks with her Indian sisters can be gathered from some of the books she has written. "A Struggle for a Soul," written along with Mrs. Hinkley, is well known in missionary circles in England, but perhaps even more revealing of the characteristics just

mentioned is an unpretentious little book written in simple English with a view to translation into several Indian vernaculars, entitled "Our Daily Life and Religion," which is in substance a series of conversations with Indian women about the things which matter. Those who would like to know what women missionaries say when they are doing evangelistic work can find it there. Miss Christlieb has written other little books in Telugu, and has a larger English work at present on the stocks. Her life and her love have been given to the women of the Telugu country, and now she has come home to rest.

THE REV. ARTHUR PARKER sailed as long ago as 1887, though that was hard to be believed by those who saw the many activities which he was carrying on until quite recently. After thirteen years in the Benares Mission, where their memory is still green, he and Mrs. Parker had almost to begin missionary life over again when they were transferred to Trivandrum, where the kind of work, the language, and all the circumstances were new. But during twenty-six years of service in Travancore they have built their personal influence into the very structure of the great and growing Church in that beautiful country. Travancore missionaries dislike being compared to bishops, and Arthur Parker is a strong Congregationalist, but when such a man as he is chairman of the Council which in his own district superintends the church life



Miss M. L. Christlieb in South India

Whom the L.M.S. delights to honour

of over twenty thousand Christians, it is required of him that he must see further than other folk, and lead in the right direction, which means that willy-nilly he is exercising episcopal functions. And Arthur Parker has exercised them so wisely that the Church in Trivandrum district has steadily grown, and with such acceptance that the Travancore Church Council is still rebellious when his resignation is mentioned. Through all these years Mrs. Parker has been giving that full-time devoted service which so many missionary wives are rendering and so few people hear about. In addition to sharing all her husband's doings, she developed, for the good of the Christian women and for the support of the mission institutions, a great embroidery industry to which alike the Christian women, who do the work, and the mission, which has been helped by the profits they earn, owe a big debt of gratitude. At a time when people were hesitating in their attitude towards the stories, some of them incredible, which were being circulated about the Indian saint, Sadhu Sundar Singh, it was Mrs. Parker who, from her personal knowledge of the Sadhu, was able to write a reliable biography

which set many minds at rest, and removed an obstacle that hindered the free course of a spiritual influence which has flowed like a refreshing stream into the life of the Church throughout India, and even in the West. In recognition of the social service which she had rendered, the British Government in 1921 awarded Mrs. Parker the Kaisar-i-Hind Medal. But the significance of her life and service and her husband's is better shown in the fact that while Travancore remembers their labours efficiently and wisely done, it thinks of them first and foremost as servants of Christ, and of Travancore for His sake.

THE REV. CHARLES GEORGE MARSHALL began his missionary life only a year later than Mr. Parker, and had the advantage of working in one language area, though in many different stations, throughout his career, an advantage which helped him to attain unusual proficiency in the Tamil language. A man's man, strong, athletic, steady, he early became one of those to whom missions turn in emergencies, and on whom they lay heavy burdens, so that he was at one time or another placed in charge of practically every kind of work which the



Rev. and Mrs. C. G. Marshall and Students of the Union School of Divinity, Travancore

Society carries on in the Tamil area. In 1892 he married the daughter of Dr. Maurice Phillips, that forceful missionary evangelist who for forty-five years preached the gospel in the Tamil country. Without doing any public speaking, Mrs. Marshall has taken her full share in the work, with an intimate knowledge of the language and of the Tamil people. For several years past Mr. Marshall has been engaged in the form of missionary service which he enjoys best, and which will leave the deepest impression behind him, namely, the training of Indian evangelists and pastors for South India and Travancore. He and Mrs. Marshall have given the institution at Kannomoolai, outside Trivandrum, the capital of Travancore, a splendid start in its task of equipping a worthy ministry of a great church. Thirty-seven years of a strong man's life, loyalty and labour are what he has contributed to the L.M.S.—a rich gift indeed.

These are a few whose names fall out of the list of those on active service, but they well represent the heavy losses which the Society's staff in South India has been suffering, in the retirement during recent years of an exceptional number of gifted and devoted missionaries of long service. To go back only three years, the mass movement in the Telugu country suffered a hard blow

when almost simultaneously it had to lose Miss A. T. Simmons and Miss M. Stringfellow, with their long and gracious ministry among women and girls, Rev. Sidney Nicholson, linguist, member of the Royal Asiatic Society, beloved guide and friend of hosts of village Christians, and Rev. J. I. Macnair, who for several years of his quarter of a century of able work had managed the group of central training institutions at Gooty. Go a few years further back, and there are Rev. W. Robinson, Miss Crouch and Miss Lodge of the Tamil country; Rev. I. H. Hacker, of Travancore; Rev. E. P. Rice, of the Kanarese country; and Drs. T. V. and Florence Campbell, of Jammalamadugu and Chikkaballapura; these are all names to conjure with over large tracts in India, though Britain knows little about them.

For most of the vacancies thus created appointments have been made, but the new missionaries have a hard task to fill the place of the old. Reinforcements are still needed; "wavering lines" are to be filled up. The churches must bring of their best to-day as they did when these veterans were sent out, lest we prove unworthy of the life they have lived, or lose the fruit of their achievements in the service of Christ in India.

Women's Endeavour in China

THE most effective work that is being done among the women connected with our Hankow Churches is, I think, the Christian Endeavour work.

There is an Endeavour meeting for them every week at each of the four L.M.S. churches here.

At the Hua Lou church the meeting is led by Mrs. Lewis Jones, a member of the China Inland Mission. (Mr. Jones is in charge of the business of that Mission in Hankow. As they have no church work in Hankow Mrs. Jones gives valuable help to the L.M.S.)

There is a fine band of Chinese Christian women at Hua Lou ready to take part in the meeting, some of whom are women of deep Christian experience.

At the other churches the Endeavour meeting is led by the Biblewomen, except when I am able to go. The ability of the women to take part varies very much. Some can only manage to read one verse, others can read well, and others again can

give a good explanation of the passage read. They enjoy taking part and it is a good incentive to them to persevere in their study.

On Sunday the weekly Christian Endeavour topic forms the basis of the Sunday school lesson in the women's classes at the different churches.

WINIFRED COXON.

A Prayer for Islam

Almighty God, Father of our Lord Jesus Christ, Maker and Father of all men; reveal to the children of Islam Thy Fatherly love; direct by Thy Holy Spirit all their zeal and obedience; look down upon the stirrings and movements of the Moslem world at the present time; and so guide them that all ignorance and prejudice against the message of the good news that is in Jesus Christ may be done away. We thank Thee for the greater readiness to listen to the Christian message that has shown in recent times; and we pray that the Christian Church may be worthy of its new and wonderful opportunity; through Him Who is the revelation of the God Whom now Islam ignorantly worships, Jesus Christ our Lord. Amen.

The Christian Endeavour Convention

By Donald H. Lewis (Literary Secretary, Convention Publicity Committee)



THE United Missionary Exhibition, arranged by thirteen Missionary Societies, will prove to be one of the major attractions of the World's Seventh Christian Endeavour Convention to be held in London from the 16th to 21st of July.

For the last three days all meetings will be held at the Crystal Palace, and in the South Nave Picture Gallery you will find the exhibition open each day between 9 a.m. and 10.30 a.m. and from 12.30 p.m. to 7 p.m.

May I conduct you round the exhibition?

* * * *

The first section is devoted to **Medical Missions**. Here is an exhibit that attracted many thousands at the British Empire Exhibition at Wembley—a model of Peshawar Hospital exhibited by the Church Missionary Society. Mrs. Starr (now Mrs. Underhill) was a sister here when she went to the rescue of Mollie Ellis in 1923. Notice this model Leper Home, true to scale, of Indian workmanship, and exhibited by the Mission to Lepers. The London Missionary Society is also contributing to this section, and here is their model of a ward in Neyoor Hospital, the largest medical mission in the world, treating 120,000 patients a year.

This is section 2, where the Baptist Missionary Society are showing an **Indian** hut, a Kali temple, complete with bells, tomtoms, cymbals and other temple furnishings. Here, too, are relics of the cobbler-missionary, William Carey. His great grandson, Rev. Pearce Carey, M.A., will be in charge of these exhibits, which are among the most treasured possessions of the B.M.S.

Central Africa and the Congo occupy the next section, manned by the B.M.S. and the Heart of Africa Mission. They show you a full-size Congo Hut, in addition to a large number of curios.

We pass on to **West Africa and Nigeria**, where the Primitive Methodist Missionary Society show juju mats, grass cloth, native rattles, medicine bags, and many other articles of native workmanship, most of which have never been exhibited before.

The Church Missionary Society is in charge of section 5, which they have termed **Home Aids**. Here you see specimens of excellent literature for Christian Endeavourers. "How can I revive interest in missionary enterprise in my Society?" You will find the answer here.

There is no mistaking the subject of section 6. It is obviously **China** and the China Inland Mission and the Baptist Missionary Society are jointly responsible. Notice the Taoist Temple of Healing, and the palanquin in which the god Lu Tsu is taken for an airing. There, too, is a model of a Chinese living room and many other fascinating curios.

Passing on we notice a Bedouin tent, exhibited by the Church Missionary Society in the **Moslem Lands** section. This gives you an excellent idea of Arab life, not only as it is now, but as in the days of Abraham, for here, if anywhere, we come face to face with the Unchanging East.

The Baptist Missionary Society call us back again to **East Africa**. In this section we find articles of dress, accoutrement, and utility, made by the African in his untutored day.

The London Missionary Society have exhibits from their stations in the **Isles of the Sea**. These include a Malagasy Bible, a stuffed head from a tribe of Papuan cannibals, and an idol formerly worshipped by King Pomare of Tahiti, who became the first Christian King in the Pacific.

* * * *

The exhibition, however, is only a part of the Convention. Speakers will be heard presenting the claims of the various Missionary Societies, and readers of the **CHRONICLE** will be specially interested to know that the Rev. Pryce Jones, of Papua, and Mr. Shoran S. Singha, B.A., will be speaking on the second day.

Mr. J. J. Hart, a deacon at Dulwich Grove Congregational Church, is Chairman of the Convention Missionary Committee. "The missionary side of the Convention will be no sideshow," he declared a few days ago. He ought to know. The ranks of Christian Endeavour contain many potential missionaries, and if some of these "put their hand to the plough" at "London, 1926," we shall see realised the Convention theme: "The Youth of the World for Christ and the Church."



Books for Swanwick

IN the programme of study planned for the Campaign, India is the special subject recommended for 1926-27. Four full Conference sessions and several group talks will be given at Swanwick to some important aspect of Indian affairs and missionary work in relation thereto. However many other books Conference members may have read or may be planning to read on India, they simply must read three new books to be produced this summer.

For the journey to Swanwick nothing could be better than "Going East." It is just the fresh readable book for a journey. As the train speeds you to Derby "**Going East**" will transport you to Calcutta, and in the company of Dick, the young draper's shop assistant sent out by a British firm to their Chowringhee shop in Calcutta, you'll gain fascinating glimpses of life in that great Indian City. (Now ready, Livingstone Bookshop, price 1s.)

Many of us, mindful of the debt we owe to "The Goal of India," will welcome W. E. S. Holland's new book, "**The Indian Outlook**" (2s. 6d.). This is the book you will really study during the winter, but be sure to buy it either before you go to Swanwick or while there; you'll want to dip into it many times during the Conference. It will be ready by July 21st. It is a masterly study of the Indian point of view on all the great questions which are of such vital moment to-day. A few of the chapter titles, "Essential India," "Seven Fateful Years," "The Prophet," "Shop-keepers or Philanthropists," show that Mr. Holland shirks none of the immense issues that face Britain and India at the present time. And with this rapidly changing and developing situation as background, Mr. Holland courageously faces the problems of the growth of the Indian Church and of the need for missionary work.

Side by side with this study of big Indian questions should be read Mr. Godfrey Phillips' new book, "**Doings and Dreams.**" This is an account of our own L.M.S. work in India to-day. This book will be published

in August (price 1s.) and Conference members will be able to buy it at Swanwick immediately upon publication on August 14th. Mr. Phillips' book, "The Outcastes' Hope," is still in great demand and this new book is just as good and will be eagerly welcomed by all Campaign workers and L.M.S. supporters. "Doings and Dreams" should certainly be read by the whole L.M.S. constituency. Let Conference members read these three books and persuade everybody in their own church to buy them and read them too.

I. P. C.

The September Swanwick

ALL CHRONICLE readers know that in addition to the Annual Swanwick Conference in August there is to be a Special Swanwick in September, primarily for Campaign officers. Others will be cordially welcome, including husbands or wives of Campaign officers.

The Conference extends over a long week-end—from Friday evening to Tuesday after lunch (September 10th-14th)—and an attractive programme has been arranged. Amongst the speakers are Rev. Max Yergan, B.A., an American negro who is in charge of important Y.M.C.A. and Student work in South Africa, and Rev. Dr. Garfield Williams, the Secretary of the Missionary Council of the Church of England.

Every Campaign officer should make an effort, and even a sacrifice, to attend. It is of great importance for our next year's campaign work. A great start has been made with the Campaign, and this Conference will help to ensure success for the future. The charges, which are specially reduced, are £1 1s. plus a registration fee of 7s. 6d. Programmes on application.

Up to the end of May 530 meetings had been held in connection with the Campaign, or an average (since the Campaign was publicly launched) of two a day.

Already some 715 Campaign Officers have been appointed, and are at work, while over 1,800 Ministers have agreed to preach a quarterly missionary sermon, and to receive a lobby poster, and pew leaflets.

A Message for Difficult Days

From the Home Secretary

IN these days of ours, more perhaps than at any time since the early years of the Great War, the challenge comes to Christian people to "serve one another." We do not find any great encouragement in the material signs that are about us, but in a mutual reminder of the truth of the things that are eternal we can help to lift the heart of our brother and, as we "cease from man and look above us," we can both renew our hope and deepen our faith. It is no bad thing to be thrust back upon God.

To some people it would probably have seemed a form of madness to be thinking and working for Christian Missions when our land was threatened by the calamity of a general strike. Sport and gaiety were possibly, to many, much more appropriate things. Yet where could greater refuge or surer wisdom (even for the needs of such a day) be found than in the endeavour to do the Will of God? In troubled times it is not less of God that we need, but more. There can be no greater help given in hours of weakness and no remedy offered so sure when disease is rife than to bring the message of Christ nearer to the hearts of men. Christ for the world is no flickering "will-o'-the-wisp" in the dark ways of our troubled life, but the sure light that guides our feet into the way of peace.

Many of our people feel this. During the past month we have received at headquarters quite a number of gifts sent by those who fear lest the work of the L.M.S. should suffer on account of the passing difficulties of our nation. It is in such a time as this, moreover, that some of the lovers of our work are generously beginning an attempt to wipe out the outstanding deficiency. A very few who have so far quietly taken this matter in hand have promised between them for this purpose just over £2,000. Their effort will be individual and personal, but it is encouragingly significant. This is the kind of effort that shines the more brightly for the darkness of the days, and it is twice blessed.

The apparent defections of men, even of those upon whom we may have set our trust, though they bring disappointment, do not bring God or the power of the gospel to an end. Perhaps we have trusted too much to signs and wonders and have been tempted to make seeming success our

incentive to service rather than the love of God in Jesus Christ. It will do us no harm, in the end, to be reminded of the frailty of men if that brings us again to the faithfulness of God. The rich young ruler who made Jesus sorrowful, and Demas, over whom Paul grieved, are with us and of us in every land and in every generation. But He is the same yesterday and to-day and for ever. And it is His love that constrains us.

Let us then, in our work for the L.M.S., get back to the everlasting verities and get on with our job because it is God's. God willeth that all men should be saved—that is our message for difficult missionary days. Whether the path of our missionary service be rough or smooth, let us join hands and go forward on our journey. The road winds uphill all the way, yes, to the very end! But the very steepness of the ascent is a challenge to the loyal heart. We cannot give up our striving! These dull and even direful days may be full of courageous effort, if we will. Let us make July, 1926, one of God's great months, and in it set forward, as we may, His world-wide Kingdom.

Missions in Battle Array

*An endless line of splendour,
These troops with heaven for home,
With creeds they go from Scotland,
With incense go from Rome,
These, in the name of Jesus,
Against the dark gods stand,
They gird the earth with valour,
They heed their King's command.*

*Onward the line advances,
Shaking the hills with power,
Slaying the hidden demons,
The lions that devour.
No bloodshed in the wrestling—
But souls new-born arise—
The nations growing kinder,
The child-hearts growing wise.*

*What is the final ending?
The issue, can we know?
Will Christ outlive Mohammed?
Will Kali's Altar go?
This is our faith tremendous—
Our wild hope, who shall scor.:—
That in the name of Jesus
The world shall be reborn!*

*From the poems of Vachel Lindsay
(Macmillan, London, 12s. 6d. net.)*

“The Ring” Transformed

The Jubilee of Christ Church

THE pulpit in which one of the first L.M.S. sermons was preached may be seen daily by hundreds who pass along a London highway. How many readers of the CHRONICLE are there who could correctly say where this famous relic can be seen?

At the base of the Lincoln Tower of Christ Church, Westminster Bridge Road, the old pulpit stands above the grave of the famous Rowland Hill of Surrey Chapel, the spot only divided from the street by an iron gateway on week-days and open for inspection on Sundays. This is only one of the many facts which will

serve to draw attention to the jubilee of Christ Church which will take place on July 4th to 6th next, for it is fifty years since Dr. Newman Hall was able to open Christ Church as the continuation of the work of the famous Surrey Chapel, Blackfriars Road.

It was at the Surrey Chapel that on September 24th, 1795, Rowland Hill, most famous of independent preachers of a century ago, preached one of the first sermons on behalf of the L.M.S. which had been born only three days earlier. Hill had been one of the energetic founders of the Society, as he was also of the Religious Tract Society and the Bible Society.

The Livingstone room perpetuates another L.M.S. link, for Newman Hall named it after his friend. On the book-case are kept two boxes of Central African insects collected by Livingstone himself and presented to the church, while a little wooden cross on the mantelpiece is made of a piece of the tree under which Livingstone's heart was buried.

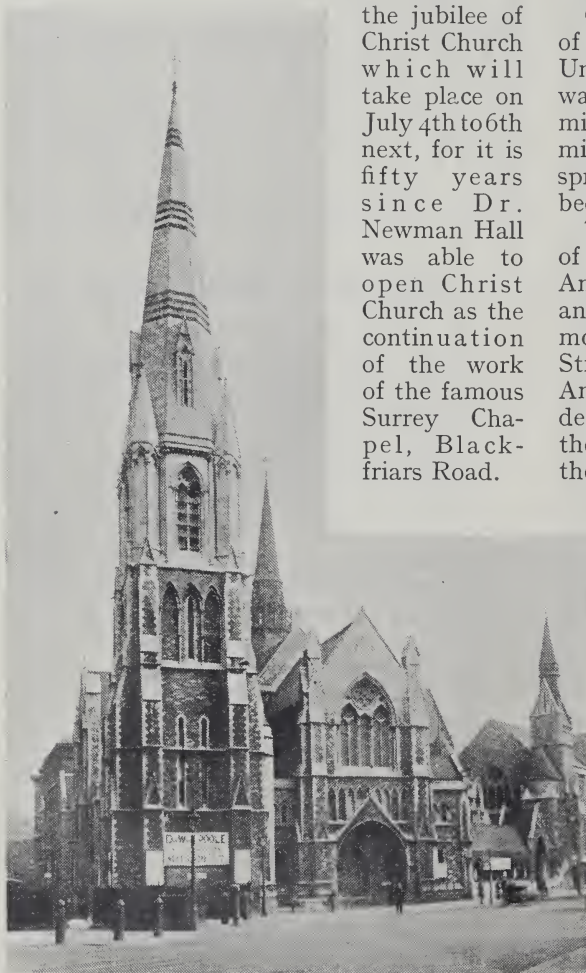
Christ Church, carrying on the tradition of the Surrey Chapel of being a really Union church—for Rowland Hill's pulpit was open to Established and Dissenting ministers alike—does not support any one missionary society, but its interests in the spread of the Gospel overseas have always been of the widest.

The Lincoln Tower recalls the advocacy of the cause of Northern states during the American Civil War by Dr. Newman Hall, and its cost was largely borne by American money. You can see the “Stars and Stripes” commemorating this Anglo-American friendship worked into the stone decoration. This spirit of “hands across the sea” is still kept fresh by the fact that the present minister, Dr. W. C. Poole, is an

American citizen, while Dr. F. B. Meyer, the pastor-emeritus, is almost as well known in the States as he is in Great Britain. At the Jubilee celebrations which begin on the 150th anniversary of the Declaration of American Independence, the American Ambassador will be one of the participators. One of the meetings will be held in the old Surrey Chapel, which, for a few hours at least, will cease to be the “Ring” Boxing Exhibition.

Instead of enthusiastic lovers of pugilistic encounters, an audience of Christ Church members and their friends will listen to John MacNeil preaching from the ring below, where the original pulpit will be re-erected temporarily in its old position.

H.W.P.



Christ Church, Westminster Bridge Road

In the spire three sets of horizontal stripes will be seen. There are stars between the rows of stripes

THAT BOOK I WANT

County Libraries and How to Use Them

BY MISS WINIFRED C. SQUIRES (Member of the Senior Committee of the U.C.M.E.) and MISS A. S. COOKE, of the Kent County Library



SUBSCRIPTION to *The Times'* Book Club or to Mudie's Circulating Library! How many, especially those living in the country, would welcome such an offer from a friend. Yet it is hardly too much to say that something almost equivalent to this may before long be within the reach of all. The article that follows

reveals what is already being done in this direction through the County Library Scheme. Those who are studying such subjects as economics and engineering are learning how much help Public Libraries can give them, but so far students of missions do not appear to realise the opportunity now offered them.

STUDY INDIA

Many, for instance, will, during the next few months, be making a special study of India and will, of course, read the new book, "The Indian Outlook," by W. E. S. Holland (United Council for Missionary Education). Having done so, they will naturally want to secure other and more expensive books dealing with the same subjects; for example, "My Brother's Face," by D. S. Mukerji, and "Indian Problems," by Bishop Whitehead. It is for books such as the last two named that those who cannot afford to buy them are advised to apply to their local library. Several of the County Librarians have been interviewed and have expressed themselves as perfectly willing to meet, as far as they can, any demand for books dealing with particular countries, including those of general missionary interest. (For books concerned definitely with the work of an individual society, readers will naturally still turn to missionary libraries).

REACHING OUT

It is not, however, merely for their own sakes that readers are urged to ask for

missionary books through the Public Libraries. If good, popular books, such as "The Clash of Colour," "Black Treasure," and "India and Her People" are included in the parcel of books sent to the local centre, they are brought within the reach of many who would never otherwise read them. In this way much may be done to foster throughout the country a more sympathetic understanding of other races—and Christ will be revealed as mightily at work in the world to-day.

W. C. S.

* * * * *

COUNTY LIBRARIES AND THEIR SCOPE

The very rapidity of the growth of the county and rural libraries is probably the reason why so many people are still unaware that there is such a scheme in operation, or even that it may be working in their own county. Although at the beginning of 1917 there was nothing of the kind existing in England, at the beginning of 1926 practically every county in England and Wales had a scheme in being or under consideration, while a network of these libraries is increasing over Scotland and Northern Ireland.

An utter lack of book provision in rural areas was made evident by the Adams Report on Public Libraries prepared at the request of the Carnegie United Kingdom Trustees. The Trustees therefore decided to make grants to County Councils in order that books might be made available in villages, and as a result the Public Libraries Act of 1919 was passed, giving the County Councils power to become library authorities for their area, besides removing the rate limitation.

THE VILLAGE SCHOOL

The great difference between the County Library scheme and the old village schemes, such as the Coats benefaction in Scotland, is that now a *circulating* supply of books is ensured. Collections of books varying from fifty to five hundred according to the size of the village and the demand made, are left for four to six months, and are then changed for a fresh set. There is always, therefore, something to look forward to, and fresh interest is aroused amongst the borrowers every time a new batch of books arrives.

As a general rule the elementary school is made the head-quarters of the library in the village. On the face of it this should be the best arrangement. The school is usually

centrally situated, is the meeting place for many social gatherings, and the head teacher is an eminently suitable person to act as local librarian, having a general knowledge of books and being in touch with all the parents in the village. The danger of a school centre, however, is that people are apt to get hold of the idea that it is a school library only and some are frightened by the idea that the books are all educational. This is far from true; the majority of books in every collection consists of fiction. The library is meant to attract the ordinary working man and woman, and how can he or she settle down after a long day in the fields to a stiff and solid book? The reading of good fiction is educational in a high sense; it widens the outlook on life and gives sympathy with all classes of humanity. County libraries are not meant only for a few; they are for everyone, and set out to supply books for all classes of the community, those who can manage only the lighter forms of literature, and those with a serious bent.

One of the great features of the County libraries is that a promise is made to obtain, as far as possible, *any book that is asked for*. Students living in country districts are now ably catered for. Most schemes have special students' sections which are fed from the Central Library for Students in London, with its many outlier libraries on special subjects. Music, sets of plays, books on agricultural subjects, etc., are available in many counties. Theological books can be obtained, free of any cost, from Dr. Williams's Library in

Gordon Square. If people will ask for the books they want they can usually be obtained.

A HINT TO SYMPATHISERS

There is a wide field here for all those who are willing to help. Work in the villages themselves is necessary in order that the schemes may be used to the full, and it is here that leisured people in the villages can do so much. If particulars cannot be found out in the village itself a letter addressed to the County Education Offices will bring all the information needed.

Briefly stated, the method of procedure now is that the Carnegie United Kingdom Trustees make a capital grant to the County Council based on the number of children in the schools. This enables the Council to buy a sufficient number of books to make a start and to provide the necessary items of capital outlay. The cost of administration and transport is met by the local library rate, which can be levied when the County Council has adopted the Public Libraries Acts. So far, no county has added much to the burden of the rates: $\frac{1}{2}$ d. in the £ is the highest yet on record. This cheapness is due partly to the fact that the schemes are but in their infancy and still undeveloped, but mainly because the working of a library over a large area is more economical than in a town, where much has to be spent on the upkeep of large buildings.

A. S. C.

PRAYER AND THANKSGIVING

Let us thank God—

For the way in which India is coming to recognise the supremacy of Christ.

For the coming-of-age of Tiger Kloof and the splendid work that it has done.

For the 700 Campaign Officers who have been appointed.

For the record number of Candidates accepted during the past year.

Let us pray—

For the two Swanwick Conferences in August and September.

For Mr. Barradale, who starts next month on his secretarial visit to the South Seas and Papua.

For a spirit of consecration on the part of the Churches to the cause of the Campaign.

"O God, our Heavenly Father, Who didst manifest Thy love by sending Thine only-begotten Son into the world that all might live through Him, pour Thy Spirit upon Thy Church that it may fulfil His commands to preach the Gospel to every creature; send forth, we beseech Thee, labourers into Thy harvest. Defend them in all dangers and temptations, and hasten the time when the fullness of the Gentiles shall be gathered in, and all Israel shall be saved; through Jesus Christ our Lord."

A Hint for the New Year Offering

The Two Ships

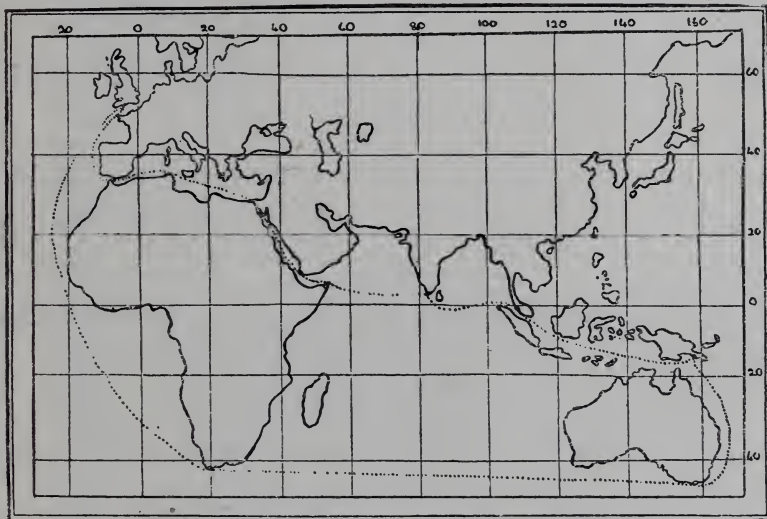
BECCLES Sunday School had an ingenious scheme last year for causing a spirit of emulation between the boys and girls in their collection of gifts for the L.M.S. ships.

An outline map of the world, about 6 ft. by 3 ft., was put up in the school, and two routes marked on it. The first was from Southampton to Fife Bay, Papua, going through the Suez Canal, across the Indian Ocean. This route was for the boys to take

of the steamer, which moved along another line on the map. This was an alternative route from Southampton to Fife Bay. It passed round the West Coast of Africa, touched Cape Town, and then went eastward round the south of Australia to Fife Bay.

As this voyage was a longer one than that given to the boys, the scale of payment was easier. Their ship moved forward 190 miles for every shilling contributed.

There was intense interest in the race



The two routes to Fife Bay.

an imaginary voyage, for which they had to pay 1s. 6d. for every 200 miles. Their money was put in the New Year Offering for Ships, and the progress they made from week to week was shown by a fretwork model of the *John Williams*, six inches long, which was moved along the line of route Sunday by Sunday in accordance with the amount collected each week.

The girls of the school also had their model

between boys and girls, and the value of the scheme was enhanced by the fact that something was said about the places at which the ship stopped on the way out.

The two groups—boys and girls—of the Intermediate School contributed £7 13s. 6d. by the time they completed the journeys. In schools where the total would perhaps be higher, a different scale of passage money could be arranged.

Cullen Reed Memorial

DURING our Easter meetings we opened the Reed Memorial Church at Dombodema, Rhodesia. Mrs. W. W. Anderson, from the Shangani Mission, performed the opening ceremony, which was attended by over 400 people. Mr. Anderson conducted the first service in the new church. This was on Saturday afternoon. On Sunday our two native ministers, Revs. Monwa Tjuma and G. T. Matebese, conducted the services, and at the end of the second

A Church opened

service we held a Communion service, at which twenty-one new members were received into the church. The collection at the opening service amounted to £6 14s. od., and this, together with the proceeds of a concert given by the children on Saturday evening and the school children's subscriptions, brought the total for the day to more than £20. The school children contributed over 10s. in postage stamps.

(From Rev. John Whiteside)..

MYSTIC INDIA



The India Year for the Missionary Societies commences shortly, during which they will put India in the forefront of their propaganda and study. The L.M.S. proposes to be particularly vigorous in pursuit of a forward policy in India, and all supporters should study the books below in order to become intelligent co-operators in this endeavour.

INDIA AND HER PEOPLES

By F. Deaville Walker

A general background book, fully illustrated. 2s. 3d. post paid

THE INDIAN OUTLOOK

By W. E. S. Holland

A thought-provoking book admirably adapted for use in advanced study circles. Illustrated. 2s. 10d. post paid

DOINGS AND DREAMS

By Godfrey Phillips

A study of L.M.S. work in India. To be published in August
1s. 2d. post paid

GOING EAST

By Lilian Cox

A volume for young people, written in *story* form as an introduction to the more advanced study books. 1s. 1½d. post paid

THE OPIUM EVIL IN INDIA

By C. F. Andrews

A study of the production of this drug, and Britain's responsibility for its distribution. 1s. 1½d. post paid

VILLAGE FOLK OF INDIA

By Robert H. Boyd

The way in which nine-tenths of India's population lives. Illustrated.
1s. 8d. post paid

MORE YARNS ON INDIA

By Shoran Singha and A. P. Shepherd

Material for leaders' personal talks to boys, concerning native Christians, including Sadhu Sundar Singh. 1s. 1½d. post paid

TALKS ON FRIENDS IN INDIA

By A. Mary Witten

Material for teachers' use for children between nine and fourteen.
Illustrated. 1s. 1½d. post paid



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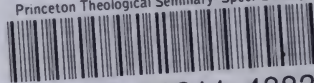
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Chronicle of the London Missionary

Princeton Theological Seminary-Speer Library



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